BEARINGS

for the Life of Faith

Summer/Autumn 2009

A Publication of the Collegeville Institute for Ecumenical and Cultural Research

Editors' Note

Since the Roman Catholic Church sentenced Galileo Galilei to house arrest in 1633 as punishment for his writings about the earth's place in the heavens, it's been evident that the debate about science and religious faith is about more than establishing the merits of any particular scientific theory or church teaching. At least as important are broader cultural forces such as the exercise of authority and political power, and the preservation of identity.

And so it remains. In the 17th-century books were banned and authors were silenced. Today "debates" over science and religion play out in elections, in the courts, on school boards, in college classrooms, and even in families, where judgments about evolution can mark a divide deeper than any political disagreement.

Much excellent scholarly work has challenged the view that science and religion by definition exist in a state of unending "warfare," as one influential book put it over 100 years ago. Less work has been done on a more grass-roots level to make the case that each requires the other to account for the depth and wonder of the cosmos. It's imperative that the cultural battles that pit science and religious faith against one another be addressed in the context of congregations, public forums, and the various places where civic leaders are formed.

In this issue of Bearings you'll learn about, and we hope, from, a number of initiatives the Institute has undertaken to help bridge perceived divisions between religion and science. The thread that runs through all these efforts is the conviction that humans share a common desire to correctly understand their place in the cosmos. At this point in history, such an understanding will only emerge when we're able to look at the world through the eyes of both science and religious faith.

BEARINGS

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A Collegeville Institute Forum

Is Science a Threat to Faith in God?

A prominent feature of recent intellectual life in the U.S. is the emergence of an aggressive atheism that dismisses religious belief as laughable, irrational, immoral and, in general, harmful to individual and collective health. Richard Dawkins, Sam Harris, and Christopher Hitchens are its most recognizable, but hardly its sole, proponents. Although their positions reflect varied concerns, all three hold at least one assumption in common: any reasonable person who attends to the findings of science will find faith in God untenable.

In response to this growing climate of opinion the Collegeville Institute put the question, *Is Science a Threat to Faith in God?*, to a panel of scientists and theologians (one is both). We asked each panelist to provide a brief and provocative answer to the question that would spark conversation in a public forum. The authors composed their essays to press a point before a live audience, not to offer the last word on the subject. We also asked the panelists to begin their public presentation by answering the question in six words or less. Their short answers comprise the titles of their respective essays.

The Panelists:

Abbot John Klassen, OSB *currently serves as tenth Abbot of Saint John's Abbey and is Chancellor of Saint John's University. He holds a Ph.D. in bio-organic chemistry from the Catholic University of America in Washington, DC.*

John Horner *is a professor of psychology at Colorado College. He was a resident scholar at the Institute during the 2007/08 academic year, joining his wife, resident scholar Carol Neel, and two children, Nell and Coleman.*

Vincent Smiles *is professor of theology at the College of Saint Benedict/Saint John's University. In addition to pursuing his interest in issues of religion and science he teaches New Testament, and specializes in Pauline studies.*

Chuck Rodell *is professor of biology at the College of Saint Benedict/Saint John's University. His research interests include ecological genetics, evolutionary reasons for the persistence of sex and genetic recombination, and genetics of reproductive isolation. He has taught courses in genetics, evolution, and concepts of biology.*

It Depends.

By Abbot John Klassen, OSB

My response to this question is, "It depends." For the sake of economy of language and clarity, I will formulate what follows in the first person.

If I have an underdeveloped understanding of what the Bible is, how it came to be written, and what the fundamental purpose for its writing was, science is a threat to my faith in God because it calls into question the truth of the Scriptures. If I think that Genesis 1 is a historical, scientific statement about creation rather than a poetic, theological statement about God's creative power in relationship to the creation, scientific conclusions will constantly erode my faith in the God presented in the Bible.

If I associate God only with order and design in the creation, then when I am presented with randomness and disorder as essential to creation, wherever I see these I will be compelled by logic to remove God. If I, like the insurance companies, see every storm as "an act of God," if I do not understand randomness as an inherent part of all physical processes in the cosmos, in evolution on earth, and in day to day events, I will have a difficult time reconciling what happens in the world with a God of order.

If I believe that creation is something that happened "back there somewhere," with divine involvement but most likely as a one-time event, my faith in God probably is shrinking and remote, or at least compartmentalized. As the theologian Teilhard de Chardin suggested, God has to be more Omega than Alpha, out in front of creation, rather than somewhere at the back end.

If I understand God as a designer who lets the creation unfold for a while by its own natural processes, by the "rules" that are part of the physical universe, but who then, when the creation gets stuck, has to step in and tinker, my understanding of God will be at the mercy of the latest scientific conclusions.

God has to be out in front of creation, rather than somewhere at the back end.

If I understand science as the fundamental, comprehensive, and reliable way of knowing everything, if I believe that someday science will subsume the humanities and their modes of knowing into scientific exploration, that is, if I think that scientific investigation can give a complete account of the physical world, and that there is only a physical world, that no other world is really worth knowing, then that science is a threat to faith in God.

No, but . . .

By Vincent M. Smiles

Science in itself is not a threat to faith because science, by its very nature, can only focus on the physical universe and its laws of physics, biology, chemistry, and so forth. Claiming that science can threaten faith is like claiming that it can threaten the meaning of existence. It cannot, since science does not deal in questions of that order. Both subjective human belief and the more objective question of whether or not the ultimate nature of reality is divine are beyond the realm of science. Science has no instruments or methods by which it could analyze such questions. So, no, science is not a threat to belief in God.

On the other hand, for many centuries science has been posing questions which theology must try to answer. A major definition of theology is "faith seeking understanding," and that process has always required theology to take into account *all* available knowledge. But since that is no easy task, there have been and continue to be numerous road-bumps. In the Galileo affair, for instance, no substantive problem existed; the Bible is not about science and does not contradict Copernicus. Unfortunately, it took the Vatican about 360 years to acknowledge that fact. Other challenges posed by science are quite real. For instance, Charles Darwin's theory of evolution permanently changed theology (See John Haught's book *God After Darwin*), not because of challenges to Genesis but because it radically altered our view of nature and of humans as part of it. Darwinism changes the traditional view of how God relates to a universe that is constantly evolving.

Theology presupposes that God is the ground of all existence and that all of existence proclaims the glory of God (Ps 19:1). But the case for God is not a slam-dunk. I want to pose three questions which theology needs to take seriously in light of the scientific view of the world. This is the "but" part of my response.

Darwinism changes the traditional view of how God relates to the universe.

Why is a worldview based on science not just as good—maybe even better—than a worldview based on faith in God? Science convinces many people that it alone is the source and the method for attaining true knowledge. Note, this is *not* a scientific conclusion; it is a philosophy. But because science has been so successful, some *believe* that the only knowledge worth having is knowledge derived from the scientific method of observation, experimentation, and mathematics. To be sure this philosophy of naturalism also requires faith—it's not a slam-dunk either—but to many it seems at least as reasonable

as faith. It's certainly easier; it allows us to ignore all that religion stuff. Its major drawback is that it shrinks our view of existence, not permitting us to enter the realm that transcends the physical. If taken seriously, faith in God expands our horizons, but it also has certain requirements. It poses questions and challenges that those who place their trust in science alone can ignore. If believers want to make the case for God, they have to rediscover the biblical God of promise, who guides more from the future than the past, and requires constant change and conversion.

Second, *how does faith help us answer the perplexing questions of existence?* Human beings seek to understand their lives. That quest is the origin of all human inquiry, whether religious or scientific. We ask, "Where do we come from?" "Why are we here?" "What does life mean?" "Why do we have to suffer and die?" "What is our ultimate destiny?" Science provides answers to some of these questions. When it comes to suffering, for instance, is not science's response as complete and compelling an answer as we could hope for? "The universe and life are still evolving. Because it and we are imperfect, suffering is just part of the package." Theology has always wrestled with the question of why the innocent suffer. To make the case for God, theology has to integrate science's insights into its own claims that suffering and death always bear the capacity for life and resurrection.

Third, *do we really need God in order to be moral people?* Faith is a way of life. It provides guidelines for conduct and morality. Science, of course, cannot do this—at least not in the opinion of most people. (The sociologist E. O. Wilson is an exception. See chapter 11 in his book *Consilience.*) But history shows that religious people are not necessarily the most moral. In this context, Plato's challenge in the *Euthyphro* is often posed as an unanswerable objection to religion: "Is something good because the gods command it, or do the gods command it because it is good?" If the first, then are not the gods arbitrary? If the second, then why not bypass the gods and go straight to that which is good in its own right? As it turns out, the challenge is not unanswerable, but it forces us again to examine our understanding of God, and to recognize that theology is not completely adequate to the issue of ethics. The question for theology is: What does faith offer, over and above the insights of science, to help us be truly good? To make the case for God, theology must show that its vision of God enfolds also the vision of an ever evolving universe, gives meaning to existence, and shows why our labors can lead into "the very fullness of God" (Eph 3:19), who "is love" (1 John 4:8), who is goodness itself.

Ultimately, neither science nor theology has all the answers.

I am a religious believer. As I have tried to intimate, theology can respond to the challenges, but there are no slam-dunks, not on either side of this debate. Ultimately, neither science nor theology has all the answers, but taken together science and theology offer a far richer understanding of existence than either one can provide alone.

People need both.

By John Horner

On the surface, there seems an essential conflict between science and faith. For instance, scientists are overwhelmingly atheist or agnostic (65 percent identify themselves as one or the other, as opposed to one to three percent of the general population). Hence, it appears that science, or its practice, turns people away from a belief in God.

However, many scientists hold that because science deals in naturalistic explanation, it fundamentally has nothing to say about the existence of God. What could count as empirical evidence against the existence of God? Can anyone conceive of an experiment to prove that God does not exist? The findings of science are mute on the question of God's existence.

In a recent study of religion among academic scientists, E. H. Ecklund and C. P. Scheitle argue that science doesn't necessarily turn people into nonbelievers; rather, nonbelievers are more likely to become scientists. Many scientists seem to select careers in science partly because they believe that natural laws can account for all the phenomena of our world. Ecklund and Scheitle's study found that scientists' skepticism comes primarily from their home environment. Like the general population, scientists tend to choose their religious affiliation based upon their religious training in the home. This makes belief in God more or less a dispositional stance. Growing up in a more skeptical environment makes people more likely to become scientists—or agnostics or atheists. Science in itself, then, does not pose a threat to religious belief.

Most organized religions recognize that scientific understanding is not fundamentally at odds with religious teachings. According to a 1995 treatise by then Cardinal Joseph Ratzinger, the Catholic Church now sees the findings of science and belief in God as "complementary." The church has accepted the notion of biological evolution for more than 50 years. In 2002 the General Assembly of the Presbyterian Church reaffirmed that "there is no contradiction between evolutionary theory of human origins and the doctrine of God as Creator."

The aim of science is fundamentally opposed to the aim of religion.

What, then, are people fussing about? Why are so many thinking people of all persuasions, not just fundamentalist Christians and Muslims, concerned that science poses a threat to their belief in God? I think it is because the aim of science is fundamentally opposed to the aim of religion. Science seeks to place humans in a naturalistic

system without appeal to God or anything else standing outside of natural causes. For many people, this seems to be an unweaving of the rainbow of their spirituality. Science attempts to show that although we are unique as a species or, indeed, as individuals, we are not special. We do not stand outside of nature but, instead, are part of a natural fabric of causation. This is difficult for many to accept. As William James, the American philosopher and psychologist, puts it:

> The luster of the present hour is always borrowed from the background of possibilities it goes with. Let our common experiences be enveloped in an eternal moral order; let our suffering have an immortal significance; let Heaven smile upon the earth, and deities pay their visits; let faith and hope be the atmosphere which man breathes in—and his days pass by with zest; they stir with prospects, they thrill with remoter values. Place round them on the contrary the curdling cold and gloom and absence of all permanent meaning which for pure naturalism and the popular science evolutionism of our time are all that is visible ultimately, and the thrill stops short, or turns rather to an anxious trembling. *(Varieties of Religious Experience)*

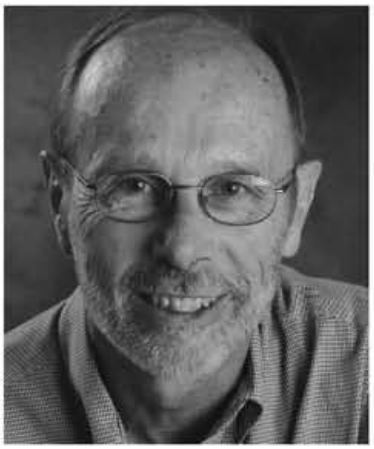
Perhaps the scientific view of our condition is just too much to bear. By itself science doesn't seem to offer much beyond a description of life. We need something more. We seek help in understanding how to live our lives. That is why religious teachings are still relevant. For me, what is of most interest in the Bible—specifically in Genesis—isn't that it contradicts a scientific account of our origins, but that it affirms our nature. For instance, in Genesis we learn that God is merciful, first toward Adam and Eve, then Cain, and finally humanity. Later, following God's example, people are merciful toward one another. Ishmael and Isaac reunite to bury Abraham. Esau forgives Jacob. Joseph forgives his brothers. Genesis is important not for what it tells us about the physical nature of the universe, but for what it tells us about the constitution of the human heart: that forgiveness has a way of transcending tragedy. This is a wisdom that cannot be found through science.

Perhaps the scientific view of our condition is just too much to bear.

It depends on the nature of our faith.

By Chuck Rodell

This question, *Is science a threat to faith in God?*, certainly should give pause to those of us engaged in the God and/or science business. I hope the answer is no, but it may not be. I suggest that the answer depends upon what is required to support one's faith. Historically, divine design and intervention were employed to explain the world's "mysteries"—such amazing and mystifying events as lunar and solar eclipses, the sudden death by heart attack of a seemingly healthy person, or the spectacle of spring. Now, while these things are still amazing, science has made them far less mystifying. By explaining such phenomena, science has eroded the need for a supernatural explanation. Science provides a way of knowing, of understanding nature, and it is the best system we have for this purpose.



It is worth noting that scientists do not claim to have answers for everything. In fact, they are the first to point out that we don't know everything even about things we know very well. More to the point for the question at hand is that science is limited. It is restricted to certain types of questions and certain kinds of truths. For the natural sciences, only those questions that can be addressed by using the natural laws that govern the interaction of physical matter lend themselves to scientific investigation and explanation.

With this said and before I offer an answer to our question, I suggest that we first consider what we mean by science. The words "science" and "scientist" invoke certain images for each of us. As an introductory exercise in my course on evolution, I give students some questions and ask them to interview people (family members, co-workers, fellow students) about science and evolution. The purpose is to provide a sampling of views and opinions about these topics. The most common perception that emerges is of scientists as men and women wearing white lab coats and doing laboratory experiments in order to get at the "facts." Further, people tend to be more comfortable talking about other academic subjects—literature, theology, economics, art—than about science. Many see science and scientific research as less accessible than other fields of knowledge.

Science is restricted to certain types of questions and certain types of truths.

Let me offer a conceptual framework for what science represents. For starters, we need to be aware that science makes certain *assumptions*. One of these is that nature is explainable. Granted, some phenomena seem nearly unfathomable. For example, how is the human genome, with its many thousands of genes, orchestrated to produce a functioning construc-

tion of trillions of cells—the individual? The explanation for such a process appears to be overwhelming. But as daunting as this problem may be, progress toward understanding it is being made, and it is being made at a spectacular pace. It is now clear that at some future date we will thoroughly understand this process. Scientists also assume that our current understanding of the natural world will be modified as more information becomes available.

Another feature of science has to do with its *characteristics*. These include the requirement of evidence; hypotheses need supporting data. In order to be a scientific explanation, a hypothesis must suggest what kind of data would support it and what evidence would refute it. We say that the hypothesis must be testable. Finally, and this point is especially important, there are no pre-established conclusions that scientists must reach. It is the scientific process that will lead to the best explanation, not some dogma or doctrine. This last point is what some folks find difficult to accept. The scientific method is the opposite of simply (and selectively) employing data to support some pre-conceived conclusion.

These features make obvious the limitations of natural science. The only questions amenable to science are those that can be examined and tested using data observed with our natural senses or extensions of these senses through instrumentation. Hence, there are many important questions that science can't address. What is the meaning of life? Is the tulip more beautiful than the rose? Such questions are not for science to answer. How a plant converts carbon dioxide to sugar is a scientific question. We can identify the carbon compounds formed during photosynthesis when CO_2 is converted to glucose. But any opinion on the tulip vs. rose debate is full of ambiguity. Individuals may have definite views that seem correct and valid to them, but these opinions are not universal. On this question "beauty is in the eye of the beholder."

So, where might science be a problem for faith? I hope it is clear that science has nothing to say about the existence of God. The validity of God's existence and God's actions needs to be addressed by forms of reasoning outside of science. Science is a threat to those whose faith depends upon invoking God's action to account for what we currently do not understand about the natural world. For these people God's realm is becoming progressively smaller, since science continues to refine and enhance the resolution of our view of nature. "We don't understand, so the explanation must be divine," according to this form of faith. Not only is such a faith willing to support ignorance, it is essentially saying that ignorance is good. In its most recent version, this form of faith masquerades under the name "intelligent design." If this is your view, a view that requires God to explain away the mysteries of nature, then as we learn more and more through science, there is less and less need for God.

Science has nothing to say about the existence of God.

There is something special about being human. Most notably, we possess remarkable cognitive abilities. We can process information; we reason, plan, and create. In short, our ability to think expresses our humanness. To think is to utilize our species' most unique gift. To ask that we cease probing the mysteries of the natural world is to ask us not to think. To ask us not to think is to ask us not to be human. For those who subscribe to a "God of the gaps," who interpret nature's mysteries as proof of God's existence, science threatens faith. □

Conversatio Morum

Power

In the end, it comes down to this: The power that lifts the poetry off the page and the power we are praying to is the same power. A good poem helps us see that. That power resides everywhere, in every corner of our living. Poetry helps us see the power of God shining through; it becomes more apparent in our lives. We realize we aren't doing any of this. Whatever name we call God shines through. It's not just faith here; there is an experience involved. We experience the awe and wonder and beauty of existence. Experience produces actions that fulfill our purpose in life. This is true spiritual development of our nature as creatures of God. We are growing.

—S. Arleen Hynes, OSB

The Benedictines take a vow called *conversatio morum*, a continual openness to change and growth. Sister Arleen Hynes, OSB, took this vow in her mid-sixties, yet her whole life was marked by it. As a young mother of ten, as a political campaigner, as a bibliotherapist, as a widow, and as a Benedictine sister, she looked to the texts of scripture and prayer for God's transformative presence. She pioneered the field of bibliotherapy, which broke open the reading of poetry as a therapeutic experience. As I write her spiritual biography, I find that the text of her life—like a good poem—reveals the power of God shining through even her darkest moments. Sister Arleen began her married life on the sacred ground of St. John's Abbey in the 1940s, and joined its sister community, St. Benedict's Monastery, 40 years later. During a week at the Collegeville Institute I found the above quote from Sister Arleen, given toward the end of her life. It is a testament not only to the power of poetry but to the power of God to keep us growing.

Liz McCloskey, a Ph.D. candidate at the Catholic University of America in theology and religious studies, is writing her dissertation on Arleen McCarty Hynes, OSB. She and her husband and three children reside in Falls Church, Virginia. Liz attended Collegeville Institute's summer 2009 writing workshop Believing in Writing: Poetry, Prose, and Prayer. *Quote courtesy of Rich Heffern, "Poetry and Prayer,"* Praying, *No. 93 (June 1, 1999).*

Meet Institute Scholar Andualem Dagmawi

A Special Blessing

Ethiopian native Andualem Dagmawi, a Collegeville Institute resident scholar during the 2008/09 academic year, calls his time at the Institute "a special blessing." The "doors of communication" are always open at the Institute, he says, "welcoming people from both east and west." Currently working on his Th.D. through the University of St. Michael's College, Toronto, Canada, he regards his Institute residency as one of the great achievements of his academic life.

Andualem is an ordained deacon in the Ethiopian Orthodox Tewahedo Church (EOTC). During his time at the Institute, he served as deacon in the Debre Berhan St. Ourael Orthodox community in St. Paul, Minnesota. Andualem states that the Orthodox churches in the U.S. are lifelines for recent Ethiopian immigrants. They not only feed people spiritually but assist them with socio-economic and cultural issues as well. The churches lend a hand to new arrivals as they learn English and adjust to American culture.

Across the Atlantic, the Orthodox Church is deeply embedded in the national identity of Ethiopians. "It is difficult to demarcate the church from the state, since history, life, culture, education, and art are all shaped by the church," Andualem says. Orthodox Christianity became the established church of the Ethiopian Axumite Kingdom in the fourth century. Today, the EOTC has a membership of about 40 million people, making it the largest of what traditionally have been called "Oriental Orthodox" churches.

The church also has a profound influence on Ethiopian family life. Andualem speaks of the positive impact his family's "father confessor" had on his life. The father confessor—a priest who is assigned and committed to the spiritual growth of each family member—helps to strengthen the family's intimacy with God. "When your family has a problem or experiences a success, you call your father confessor. When you miss church, your father confessor asks, 'Where were you?'"

Today Andualem feels gratitude not only to his father confessor, but also to a host of other individuals who have encouraged him in his endeavors, as well as to institutions that have supported his intellectual pursuits. These include the Collegeville Institute, St. John's University and Abbey, and the Hill Museum and Manuscript Library (HMML).

Since the 1970s, HMML has partnered with Ethiopian scholars and Orthodox officials to preserve Ethiopia's manuscripts, threatened by the effects of time and regional instability. In recognition of this cooperative venture, Ethiopian bishops first visited the campus in 1973, under the leadership of then-Patriarch Abuna Theophilos. Thirty-six years later, Andualem

EOTC Bishops and Br. James Phillips, OSB visit in the Institute's Butler Center Chapel, 2009.

pare the next generation to become faithful followers of Christ. After completing his theological degree in Canada, he expects to return to the United States to continue his diaconate work for the church. □

Fr. Kilian meets with several Bishops and other guests in the Institute's Butler Center Chapel, 1973.

was instrumental in arranging a second campus visit for Ethiopian Orthodox leaders.

In May the Collegeville Institute was pleased to host His Holiness Abune Merkarios, Patriarch of the EOTC, along with 15 bishops. The group met with Institute staff, Abbot John Klassen, head of Saint John's Abbey, and Fr. Kilian McDonnell, founder and president of the Institute. The assembly then toured the Institute's facilities and grounds, the University, the Abbey, and HMML.

With a special love for working with youth, Andualem hopes to help educate and pre-

Oriental Orthodoxy

The traditional designation "Oriental Orthodox churches" refers to six ancient Christian church communities, Coptic, Syrian, Armenian, Ethiopian, Eritrean and the (Indian) Malankara, each of which traces its origins to a first-century apostolic mission. While these churches are in communion with each other, they are not in communion with Byzantine (or Eastern) Orthodox churches. Oriental Orthodox churches adhere to the first three ecumenical councils (Nicea, Constantinople and Ephesus), but do not accept—as do the other major branches of Christianity—the formulations of the subsequent Council of Chalcedon (451), which held that Christ possesses two distinct natures—human and divine—united in one person. The Oriental Churches maintain that Christ has one nature, which is at once human and divine.

News of Institute Residents

Dorothy Bass (2005/06) co-edited (with Craig Dykstra) *For Life Abundant: Practical Theology, Theological Education, and Christian Ministry* (Eerdmans, 2008). Look for entries by Institute grant director **Kathleen Cahalan** and **Peter Marty** (Spring 2008 and Spring 2009).

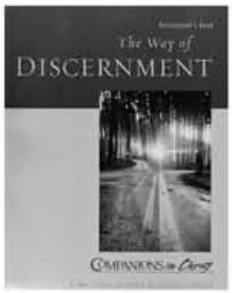
Charles Bobertz (1992/93) contributed four entries to the *New Westminster Dictionary of Church History, Volume One* (John Knox, 2008).

The Breath of the Soul: Reflections on Prayer by **Joan Chittister, OSB** (Summer 1976) was published by Twenty-Third Publications (2009). This spiritual guide assists each reader in preparing for and engaging in prayer. S. Joan, a Benedictine sister from Pennsylvania, spoke at Saint John's University on October 9.

Cynthia Crysdale (1996/97) and **Margaret O'Gara** (1982/83, 1992/93, 2006/07) contributed essays to *The Importance of Insight: Essays in Honour of Michael Vertin*, (University of Toronto Press, 2007).

The fall issue of *Sacramental Life*, a quarterly journal produced by the Order of St. Luke's, features an article titled, "Harry Potter and the Three Bowls: Baptismal Archetypes in the film *Harry Potter and the Half-Blood Prince*" written by **Magrey DeVega** (Summer 2009). Magrey wrote this article shortly after his week at the Institute's *Writing and the Pastoral Life* workshop, using many of the techniques and skills he learned there.

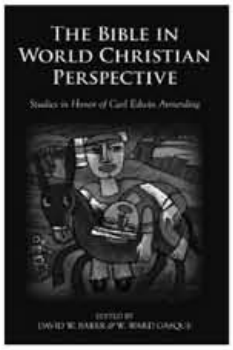
Edited by **Annemie Dillen** (Fall 2008), *When "Love" Strikes* (Peeters Publishers, 2009) contains various studies on the theme of violence in families, focusing on four key relational axes: violence between partners; violence between siblings; violence done to children; and violence done to elderly people or parents. It offers resources for theologians, ministers, pastoral counselors, chaplains, social workers, psychologists, and therapists who are confronted with violence in families.



Part of the Companions in Christ study series, *The Way of Discernment* (Upper Room Books, 2008) offers a biblical, theological, and practical framework for understanding both personal and communal discernment. **Steve Doughty** (Summer 2006 and Fall 2009) is the primary author, with Marjorie Thompson who provides daily exercises for the ten-week study. Doughty states that he is grateful for the time spent at the Collegeville Institute, which was "absolutely formative" in the development of this work.

Alice V. Feeley's (Summer 2008) volume of poetry, *Armed Pilgrims* (Fierce Grace Press, 2009), resulted from her work at the Institute's *Believing in Writing: Poetry, Prose, and Prayer* writing workshop.

W. Ward Gasque (Spring 1995) recently co-edited (with David W. Baker) a *Festschrift* in honor of Carl Edwin Armerding, entitled *The Bible in World Christian Perspectives* (Regent College Publishing, 2009).



Included in this collection is an essay by Laurel and Ward Gasque on "What Evangelicals Can Learn from the Benedictines," a reflection on their time at the Institute. Laurel has just completed 12 years of ministry with InterVarsity Christian Fellowship of Canada during which she developed the Faculty and Graduate Student ministry for Canada. She has now turned her full attention to writing, lecturing, and mentoring in the area of art and faith. After two terms as an interim pastor, Ward now serves as the English ministries pastor in a large, thriving Chinese church near Vancouver, Canada. From this base he offers KIOINOS, a grassroots theological educational program for the laity.

Paulist Press released *Evangelization and Religious Freedom: Ad Gentes, Dignitatis Humane*, authored by **Br. Jeffrey Gros, FSC** (Spring 2008, and Institute board member), along with Stephen B. Bevans, SVD. This volume summarizes Catholic approaches to mission, evangelization, and religious freedom in light of debates over Vatican II's documents on these subjects (*Ad Gentes* and *Dignitatis Humanae*), traces the documents' reception in the 40 years since their publication, and reflects on their significance for today.

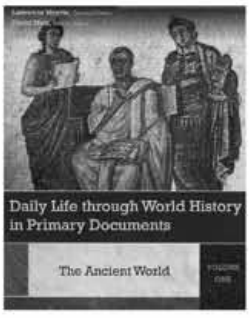
Milk and Tides, a book of poetry by **Margaret Hasse** (Summer 2007 and Summer 2008) was awarded the Midwest Independent Publishers Association's prize in poetry in 2009. Margaret was among four Minnesotans to receive a career initiative grant from the Loft Literary Center this year.

Faith and Leadership, an online magazine of the Duke Divinity School dedicated to connecting leaders in the Christian tradition, featured an article, "A Theology of Articulation," written by **Lisa Nichols Hickman** (Summer 2008). Lisa wrote this article during her time at the Institute's *Writing and the Pastoral Life* workshop. Her article documents her church's development of a writing workshop for youth as a way of furthering the ongoing recovery of citizens in the gulf area after hurricane Katrina. The writing workshop led to the development of the "Western Pennsylvania Table Project" which mobilizes local woodworkers to build tables for new and refurbished homes in Louisiana and Mississippi.

On behalf of St. Martin-in-the-Fields, Trafalgar Square, London, Vicar **Nicholas Holtam** (Fall 2008) received a limited, fine art edition of *The Saint John's Bible* on Sunday, June 14. The edition was presented at a special service led by Nick. St. Martin-in-the-Fields is the first Anglican church in the world to receive one of the editions.

Patrick Howell, SJ (Fall 2006) was recently named to the top religious post of Rector of the Seattle University Jesuit Community.

David S. Matz (Fall 2004) served as volume editor for *Daily Life through World History in Primary Documents: The Ancient World* (Greenwood Press, 2009), which begins with a chronology and historical overview of the era. This expansive reference work, the first of three volumes, contains more than 530 entries grouped into seven categories: domestic, economic, intellectual, material, political, recreational, and religious life. Each entry is prefaced by a brief introduction that addresses the background and importance of the document.



Approaching God: The Way of Abraham Joshua Heschel (Liturgical Press, 2009), written by **John C. Merkle** (1976/77 and Summer 1977), provides readers with an insightful study of the wisdom of one of the most compelling Jewish theologian's of our time.

The Courage of Faith: Some Philosophical Reflections, by **Steven T. Ostovich** (Fall 2000 and Fall 2007) was published by Liturgical Press (2009). Along with John Merkle, he held a book-signing at the Press last April.

Donna Schaper (Summer 2008) hosted a 12-week live webcast series, "The Stranger Within and the Stranger Without," which was broadcast Wednesdays from April 29–July 22. To listen, visit www.voiceamerica.com and click on the "7th Wave" channel button. Her most recent book, *Living Well While Doing Good*, was published by Seabury Books in 2007.

Mark Schwehn (2005/06) has been named as the new provost and vice president for academic affairs at Valparaiso University, Valparaiso, Indiana.

In *God's Gift Giving: In Christ and Through the Spirit* (Continuum, 2007), **R. Kevin Seasoltz** (1973/74) draws together numerous resources on a variety of theological, liturgical, and pastoral issues.

John Sinclair (Spring 1985) completed the editing of a 14-volume collection of Dr. John A. Mackay's articles, essays, and selected correspondence. Mackay, a missionary and professor of ecumenics, was president of Princeton Seminary from 1936-1959. These volumes have been placed in 13 seminaries with Spanish Language curricula in Latin America, the Caribbean, and Spain. This ten-year project was carried out with the cooperation of the Universidad Biblica Latinamericana in San Jose, Costa Rica. In August 2009 John shared in the annual Mackay Lectureship at that institution.

Liturgical Press recently published **Susan Sink**'s (2005/06) book *The Art of the Saint John's Bible: A Reader's Guide to Wisdom Books and Prophets*. Susan also wrote the text for the new Saint John's Bible web site. You can visit the site at www.saintjohnsbible.org.

Long days of writing in the Alcuin Library, with breaks for noontime prayer and evening walks contributed to **Ann Marie Stock**'s (Fall 2005 and 2006/07) book on Cuban audiovisual activity. *On Location in Cuba: Street Filmmaking during Times of Transition* (University of North Carolina Press, 2009) tracks the pivotal decade of the 1990s in Cuba through the lens of cinema. Ann Marie focuses on what she calls "street filmmaking"—the production of emerging audiovisual artists who work outside the state film industry—to examine the island's transformation and the changing notions of Cuban identity. Employing entrepreneurial approaches to producing art and to negotiating the realities of globalization, this younger generation of filmmakers offers fresh perspectives on what it means to be Cuban in an increasingly complex and interconnected world. Ann Marie can be contacted at amstoc@wm.edu.

Jonathan Wilson-Hartgrove (Summer 2008) and Emmanuel Katongole, completed *Mirror to the Church: Resurrecting Faith After Genocide in Rwanda* (Zondervan, 2009), a manifesto of hope for Christianity in our time. In 1994, the most Christianized country in Africa became the site of its worst genocide. The tragedy in Rwanda was a mirror reflecting the deep brokenness of the church in the West. Yet by looking at what happened and why, we can find hope for the global body of Christ, the authors argue.

BEARINGS solicits your participation in keeping Collegeville Institute up to date on your professional accomplishments, publications, and transitions. We also invite letters to the editor. Please contact us at **staff@CollegevilleInstitute.org** or via U.S. mail at:

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Ecumenical News

News courtesy of Ecumenical News International. Visit their website at www.eni.ch.

Norwegian Lutheran to lead World Council of Churches

Olav Fykse Tveit, an ordained pastor in the Church of Norway, has been elected as general secretary of the World Council of Churches. The announcement was made in Geneva on August 27 by the WCC's central committee, its main governing body, during its August 26-September 2 meeting.

Tveit, 48, is general secretary of the Church of Norway Council on Ecumenical and International Relations. The Norwegian theologian will succeed the Rev. Samuel Kobia, a Methodist from Kenya, who steps down at the end of 2009. Kobia previously had announced that he would not seek a second term in office as the head of the Geneva-based organization that now includes 349 member churches, principally Anglican, Orthodox, and Protestant.

Two candidates were proposed by a search committee. Tveit's challenger was Park Seong-won, an ordained minister in the Presbyterian Church of Korea and a professor of theology at Youngnam Theological University and Seminary in Kyeongsan, South Korea. In an interview with a German newspaper before the election, Tveit said he would like to see increased contacts between the WCC and the world's fast-growing Evangelical and Pentecostal churches, and greater cooperation between Protestants and Roman Catholics. The Catholic Church is not a WCC member, though it is represented on some WCC committees. Tveit stated that the WCC also needs to give greater attention to Christian-Islamic relations.

Kobia was elected in 2003 to lead the WCC. He was the first African appointed to the post, and took office in January, 2004 for a five-year term. After his February, 2008 announcement that he would not seek a second term, the WCC's central committee temporarily extended his tenure.

Secondary role for U.S. Episcopal Church?

The Archbishop of Canterbury, Rowan Williams, has suggested that the U.S. Episcopal (Anglican) Church may have to accept a secondary role in the worldwide Anglican Communion after voting to allow gay bishops and blessings for same-sex unions. Williams, the spiritual leader of the world's 77 million Anglicans, said on July 27 that "very serious anxieties have already been expressed," about the pro-gay resolutions approved in July at the Episcopal Church's general convention in Anaheim, California.

Church sharing in Hamburg

In an endeavor unique in Germany, 18 Christian denominations in Hamburg have decided to share a single church building in the northern German city's new "Harbour City" development. Instead of building separate places of worship, the churches are pooling their resources to construct one ecumenical center, called "The Bridge—Ecumenical Forum HafenCity."

"It's intended to serve the inhabitants of the Harbour City development, as well as tourists and people who work here, offering a place of silence and giving them the possibility to get in touch with God," Pastor Antje Heider-Rottwilm was quoted as saying by the *Hamburger Abendblatt* newspaper in June.

Nowhere else in Germany do so many denominations work together in a single place. The group includes Anglican, Baptist, Lutheran, Mennonite, Methodist, Old Catholic, Eastern and Oriental Orthodox, Reformed, and Roman Catholic churches.

When finished, HafenCity, as it is known in German, will provide homes for 12,000 people and work for another 40,000. It will resemble similar developments such as London's Docklands.

"Harbour City does not only need the presence of a sacred place for all confessions, but also people that live as part of an ecumenical community and who are involved as Christians in the area," the manager of The Bridge, Stephan Dreyer, told the *Abendblatt*.

Once completed, the ecumenical center will house an ecologically-sustainable church, as well as residential and office areas. The ground floor will contain a chapel, seminar rooms, an information area and a café. There will be apartments for members of the community and for guests on the upper floors.

The ecumenical project is not intended to compete with congregations in the city center. Rather, it intends to build a bridge to the hundreds of Christian congregations and institutions in the city, and to help build a social network in the growing HafenCity district.

The project also sees itself as a bridge for ecumenical questions. Before Easter, 2008, a Russian Orthodox priest, a Catholic cathedral dean, and a Methodist district superintendent discussed the meaning of fasting during Lent, a period of reflection for Christians before they commemorate the death of Jesus and then celebrate his resurrection. In May Hamburg's Lutheran bishop, Maria Jepsen, and the president of the Federation of Swiss Protestant Churches, Thomas Wipf, met to discuss the significance of Protestant Reformer Jean Calvin for Europe.

ELCA approves full communion with UMC

Even as their churches are riven by internal debates over homosexuality, two of the largest Protestant denominations in the United States have agreed to share ministers and resources in a "full communion" accord. The agreement, which was approved on August 20 at the Evangelical Lutheran Church in America's biannual assembly in Minneapolis, connects the 4.6 million-member ELCA with the 11-million-member United Methodist Church.

PHOTO BY PAUL MIDDLESTAEDT

Cardinal Kasper (center) is joined by (from left to right) Don Ottenhoff, Fr. Kilian McDonnell, Gary Reierson, and Fr. Oliver Lahl.

Cardinal Kasper Visits Institute

Walter Cardinal Kasper, president of the Pontifical Council for Promoting Christian Unity, delivered the Godfrey Diekmann, OSB, Lecture and received the Pax Christi Award from Saint John's Abbey and University on March 23. A receptive audience turned out for the event, which was held in the Abbey church. Don Ottenhoff, executive director of the Collegeville Institute, served as emcee for the program.

Cardinal Kasper spoke on theology and faith—and the frequent lack of faith—during his address. The Cardinal also stressed the intimate relationship between God and freedom. "Thinking of God as absolute freedom means understanding God as a liberating God and the world as a place of freedom," he stated.

"Following the trauma of the wars of religion, theology underwent a process of purification through a process of self-criticism and constructive confrontation with the modern Enlightenment," he said. "Today all Christian churches profess freedom of religion, avoidance of violence, tolerance and respect toward other religions; while maintaining their own identity, they seek not conflict but dialogue."

While on campus, Cardinal Kasper and his secretary, Fr. Oliver Lahl, toured the Collegeville Institute. They spoke with Don Ottenhoff, with the Institute's founder and president, Fr. Kilian McDonnell, and with board chair Gary Reierson.

Science, Religion and International Collaboration

This past summer the Collegeville Institute hosted an international consultation titled, "Multidisciplinary Collaboration in Science, Religion and Culture: Preparing Community Leaders for the Twenty-First Century." With the Institute's support, former Institute scholar Natalia Pecherskaya, rector of the St. Petersburg School of Religion and Philosophy (SRPh), St. Petersburg, Russia, designed the multidisciplinary project to develop new methodologies and strategies to address the gap in knowledge between the natural sciences, and theology and the humanities.

The venture brought together scholars from Russia and the United States who represent different scientific and theological fields, including mathematics, physics, computer science, chemistry, biology, linguistics, psychology, cultural studies, religious studies, philosophy, systematic theology, and educational management.

Natalia Pecherskaya, along with William Cahoy, dean of the School of Theology·Seminary at Saint John's University, and Don Ottenhoff, executive director of Collegeville Institute, co-managed the consultation.

"Though the Russian and American participants were different—culturally, professionally, religiously—every moment of being together, whether in meetings or during meals, there was a lively interest in each other, and an atmosphere of sincere attention in listening and learning from each other," said Pecherskaya.

"I was pleasantly surprised to learn that, despite some striking cultural differences, our thinking about issues of science and religion reflects deep commonalities," remarked Don Ottenhoff. "About the substantive issues, we had little trouble understanding one another."

PHOTO BY NATALIA PECHERSKAYA

Established in 1990, the SRPh is the first non-church, non-state-controlled Russian educational institution.

Fr. Dimitry Kiryanov (left) and Archpriest Kirill Kopeikin (right) visit a grotto at Saint John's Abbey. Both are priests in the Russian Orthodox church, and both hold doctorates in physics. Fr. Dimitry, who teaches in the Tobolsk Orthodox Theological Seminary in Siberia, expressed surprise at how similar central Minnesota is to the part of the world he calls home.

Institute Receives Templeton Grant

In *The Return to Cosmology*, philosopher Stephen Toulmin writes "ever since human beings first began to reflect about and to discuss their situation within the world of natural things, their most comprehensive ambition has been to talk sense about the universe as a whole. In practical terms, this ambition has reflected the need to recognize where we stand in the world into which we have been born, to grasp our place in the scheme of things and to feel at home within it."

But as Woody Allen shows in his film *Annie Hall*, reflecting on our place in the universe may make some of us feel anything but at home. Young Alvy Singer is lethargic and won't do his homework. In desperation his mother takes him to a psychiatrist. "Why are you depressed, Alvy?" Dr. Flicker asks. "The universe is expanding," Alvy replies. "The universe is everything, and if it's expanding, some day it will break apart and that will be the end of everything. What's the point of doing homework?" As it turns out, Alvy's view isn't far off from physicist Steven Weinberg's, who muses at the end of his book *The First Three Minutes: A Modern View of the Origin of the Universe* that "the more the universe seems comprehensible, the more it also seems pointless."

How can the sometimes unnerving scientific understandings of the cosmos be brought together with Christian understandings of the created world? As part of its Science for Ministry Initiative, the John Templeton Foundation has awarded a three-year $150,000 grant to the Collegeville Institute to pursue precisely that question. Through a project titled "The Way the World Is: Cosmology and the Practice of Ministry," the Institute aims to help pastors integrate the findings of science with faith's reasoning about our place in the universe. The integrative work advanced by the project is intended to provide pastors, their communities, and others whom these communities touch, with a reasoned and compelling understanding of the cosmos as interpreted by both scientists and theologians.

The Institute also hopes that the project will stimulate people's appetite for furthering their understanding of the relationship between faith and science, and of the ways science and theology can be integrated into a fuller understanding of the universe. Most importantly, the project seeks to help Christians and others feel at home, rather than lost, in the cosmos.

Board member Darrell Jodock (below), who is Drell and Adeline Bernhardson Distinguished Professor at Gustavus Adolphus College in St. Peter, MN, will serve as the grant director.

Darrell Jodock

The Collegeville Institute Seminars

An attorney tells her pastor with some frustration, "What I do as a lawyer on Monday morning has nothing to do with what happens in church on Sunday. The gospel tells me to love my enemy. My legal practice requires me to hammer him." It's a stark and heartfelt confession of the difficulties some face in putting together faith commitment and the realities of professional life. Does the church have anything to offer that will help professionals negotiate the fissures, sometimes obvious, sometimes subtle, that often separate faith and career? Has the pastor's theological education in diverse subjects from biblical studies to theology to church history equipped him to respond to the complexities of the lawyer's dilemma?

Since the Collegeville Institute's inception in the late 1960s, scholars, ministers and other professionals have gathered in its facilities to engage in study, research, and prayer in a residential community within Saint John's Abbey and University to struggle with these kinds of problems. Under the work of a new project, entitled "The Collegeville Institute Seminars," the Institute will take its mission one step further by inviting participants to work together in seminars that focus on challenges facing the Christian community.

In July 2009, the Institute received a $1.98 million grant from the Lilly Endowment, Inc. to support two specific seminars. The first, the *Seminar on Integration in Theological Education and Ministry*, will address how integration best takes place in the education and formation of seminary students and new ministers. The seminar will invite pastors and theological educators to examine several key subjects: how most effectively to discern the meanings and dynamics of intellectual and pastoral integration in theological understanding and pastoral practice; what the goals of integration should be within and beyond the seminary curriculum; how to teach toward integration, both in theological education and in the context of pastoral ministry; and how seminaries and pastoral mentoring communities can work together to better serve students and new pastors as they learn to become well-integrated, wise practitioners of ministry for the sake of the church.

The second initiative, the *Seminar on Faith and Vocation in the Professions*, will study how Christians employed in various professions understand their work as Christian vocation, and how their faith and practice influence each other. A core working group will examine the foundational questions related to faith, vocation, and profession. The inquiry will also include an intensive examination of several particular professions, such as law, nursing and public education, in relationship to faith and vocation. In addition, this seminar will support a number of congregation-based pilot projects that will explore how congregations may convene and assist professionals to think about and experience their professional practice more deeply in terms of their faith and sense of vocation.

Designed to examine questions of importance for Christians in North American society—laypeople, pastors, and theologians—the seminars will be both interdisciplinary and ecumenical. Participants will represent a variety of Christian denominations and will be invited to explore issues through the lens

of a common Christian tradition, as well as through the distinctive insights of particular denominational traditions.

Kathleen A. Cahalan

How the seminars conduct their work is as important as the work they do. Participants will engage in a process of collaborative inquiry that takes place in a sustained learning community—gathering several times a year for up to three years. The seminars' design and method are based on a practical approach to theological thinking. The project as a whole aims to draw on practical theology's focus on religious practices within contemporary communities—those of baptized believers as well as ministers. The seminars will begin by paying close attention to the lived reality of faith, and to the limits and possibilities of embodying a way of life guided by practices that sustain and galvanize communities of witness and service. Ultimately, the seminars aim to influence the practical action of faithful worshippers and their leaders. They will do so by carefully attending to the issues that will most help worshippers and leaders understand the context of lived faith and respond to it with renewed witness and service.

Kathleen A. Cahalan, associate professor of theology at Saint John's University School of Theology-Seminary, will serve as project director. Kathleen joined the faculty at Saint John's University in 2000. Her publications include *Projects That Matter: Successful Planning and Evaluation for Religious Organizations* (Alban Institute, 2003); two chapters in the recently published book *For Life Abundant: Practical Theology, Theological Education, and Christian Ministry*, edited by Dorothy C. Bass and Craig Dykstra (Eerdmans, 2008), "Mapping the Field of Practical Theology" (co-authored with James Nieman) and "Introducing Ministry and Fostering Integration"; and a new book to be published next spring, *Introducing the Practice of Ministry* (Liturgical Press, 2010). In addition to teaching and writing about practical theology, Kathleen has served as president of the Association of Practical Theology from 2006-08, as co-convenor of the practical theology group for the Catholic Theological Society of America, and as a member of the board of the Louisville Institute.

While there are many important topics that could be chosen for such seminars, the themes of the two funded by this grant are crucial for enhancing the life and ministry of the church. They are issues on which an interdisciplinary, ecumenical and cross-professional practical theological inquiry could prove most helpful.

"The Collegeville Institute Seminars" fit closely with the founding vision and mission of the Institute. Fr. Killian McDonnell, OSB, the Institute's founder, initially conceived of the Institute as a place where participants in the resident scholars program would be engaged in ecumenical dialogue on a common theological question over the course of one or two semesters. This vision was not achieved, primarily because of the logistical and financial difficulties involved in bringing together ten scholars at the same place to work on a common issue for an extended period of time. "The Collegeville Institute Seminars" are designed to achieve a similar goal in a different time-frame, and with a greater diversity among participants. In an important way, Fr. Kilian's vision for the Institute will be realized through this new project: collaborative ecumenical theology realized through a residential community.

Leslie R. Green

Saint Cloud, Minnesota—Roman Catholic—Board Member since 1999

Les Green, director of the Office of Cultural Diversity at St. Cloud State University's College of Education, was introduced to the Collegeville Institute and invited to become a member of the board of directors by former executive director Patrick Henry. After learning about the Institute's goals and vision, Les decided he wanted to be part of it. "Bringing scholars together is very powerful, since the intellectual development that occurs at the Institute has the potential to engage the world in serious, needed conversations," he notes.

These conversations revolve around important issues, such as youth and religion; race and religion; civil rights; co-existence; and forgiveness, Les points out. He believes that, despite issues of diversity, "We are closer together in our religious understanding than we are apart."

Throughout his ten years on the Institute board, Les continues to be impressed with the communal wisdom of its members and, in turn, is confident that the perspective he brings contributes to and complements that wisdom. Les also serves on the boards of Wells Fargo Bank, and the Central Minnesota Community Foundation.

Les became St. Cloud State's first African American instructor in 1972. As a member of its education department, he helped write the curriculum for the first human relations program for in-servicing teachers. He served on the College of St. Benedict faculty from 1972–1974. Gov. Wendell Anderson appointed Les to the Minnesota Corrections Authority, where he served as vice chair for eight years and chair for two years. He resigned his position as executive officer of Adult Release in 1986, when he returned to school to earn his master's degree. Gov. Jesse Ventura appointed him to the Council on Black Minnesotans, and President Jimmy Carter appointed him to the U.S. Parole Board.

Les received his B.A. in sociology and psychology and his M.A. in human relations from St. Cloud State University, and earned his doctorate in education from the University of Minnesota.

Reading is one of Les' great passions. He pays special attention to black writers such as Na'im Akbar and Francis Wellsing, who encourage readers to "empower yourself, rather than trying to change those around you."

He and his wife, Sally, have two children. They live on one of Minnesota's "10,000 Lakes," where they enjoy fishing, as well as recreational and tournament water skiing. This summer, they worked hard on a house remodeling project.

Kathi Austin Mahle

Golden Valley, Minnesota—United Methodist Church (UMC)—Board Member since 2006

As a Minnesota pastor who has been interested and involved in ecumenical issues for the past 19 years, Kathi Austin Mahle is familiar with the region's ecumenical landscape—and the Collegeville Institute.

Her familiarity with the Institute was deepened through her involvement with the Greater Minneapolis Council of Churches (GMCC) and her reading of the work of two former Institute resident scholars, Kathleen Norris and Parker Palmer. Thus, she eagerly accepted board chair Gary Reierson and board member Hella Mears Hueg's invitation to be part of the Institute's board of directors.

Kathi is impressed with the work of Institute resident scholars and the opportunity for them to have a place to work and share ideas—a place that supports the important ongoing conversation on ecumenism. This conversation, Kathi notes, includes issues of hunger, poverty, health care, violence, and war. "We need organizations like the Collegeville Institute that allow people to enter into dialogue without hatred, and bring voices together so that understanding can be increased and violence stemmed in a world that so often uses violence and war to settle problems," Kathi says.

Along with the scholarly conversations that occur regularly at the Institute, Kathi is grateful for the Institute programs—such as the *Writing and the Pastoral Life* workshop with Eugene Peterson—that allow pastors and practitioners to apply what they've learned in ways that increase their effectiveness in their parishes and communities.

In addition to her years in the parish, Kathi served as district superintendent for the United Methodist Church's (UMC) Metro West District, and coordinator of congregational resources for the Minnesota UMC's annual conference. She is a past board chair of the GMCC; current chair of the United Methodist Higher Education Foundation; and a member of the UMC's judicial council. She currently serves on the board of United Theological Seminary and is a member of the Hamline University board of trustees.

Now that Kathi is retired, she has time for one of her greatest passions: traveling. This year alone she visited China, Bhutan, Thailand, Singapore, Russia, Germany, Switzerland, and the Netherlands. In Chengdu, China, Kathi served with the medical nongovernmental organization, Children's Heartlink, which is dedicated to developing sustainable programs to prevent and treat children's heart disease in underserved areas of the world. She also enjoys gardening and has a backyard filled with beautiful flowers.

Kathi is a graduate of Beloit College and United Theological Seminary of the Twin Cities. She and her husband, Stephen Mahle, are parents of a daughter, Anne, and a deceased son, Andrew. They also have three wonderful grandchildren.

In Memoriam

+ Virgina Barsch, RSCJ – June 28, 2008 – resident scholar, 1994/95
+ Otto Bird – June 5, 2009 – resident scholar, 1973/74
+ Jane Holland Browning – April 7, 2009 – Institute friend
+ Henry Gustafson – September 1, 2008 – resident scholar, 1978/79
+ Marion Hatchett – August 7, 2009 – resident scholar, 1975/76
+ Conrad Kraus – May 13, 2009 – resident scholar, Spring 2009
+ Arlene Anderson Swidler – May 24, 2008 – resident scholar, 1968/69
+ J. C. Wynn – March 31, 2009 – resident scholar, Fall 1980

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